It is a known fact that Islaam is a religion of love and peace and preaches only this around the world. Nabi (Sallallahu alayhi wasallam) explains very beautifully *AA Muslim is he from whom others are safe from his tongue and hands.@* The Qur=aan speaks of the Muslims as the best of religions that they proclaim good and forbid evil, and the sign of a hypocrite is he who preaches evil and forbids good. Nabi (Sallallahu alayhi wasallam) relates in a Hadith *AHe from amongst you who sees any evil should stop it with his hand.@* This is also a fact that for the Ummah to stay united they should follow the Qur=aan and Sunnah with steadfastness and remain calling people to do good and forbid evil.

The Qur=aan is the last and truthful book of Allaah but you find difference of opinion in there as well, the seven different qirat-e-mutawatiraat. Although there=s a difference between them but they are all true and the qurat of Imaam Asim Koofi who=s the student of Imaam Hafs Koofi has become so common around the world that everyone including the Recite this qirat up to this extend that the qirat given to the Hujjij from King Fahd states distinctly at the back, the history of Imaam=s Asim and Hafs Koofi. The Muslims are united with this Qur=aan and if someone decided today to convince people that this Qur=aan is a Koofi Qur=aan and nor a Makki or madan Qur=aan or even a muhammadi Qur=aan therefore they should stop reading this Qur=aan and recite the makki, etc. Qur=aan the outcome would be the fearful ones will reject this and say that the inviters are not helping Islaam but destroying it. One day two or three friends were saying that they are very disturbed because they were not sure which of the Imaams to follow. I told them that the Qur=aan has seven qiratê mutawatirs so which of them do you have difficulty in following, and which is more four or seven? Which Aayat of Hadith has prompted you or ordered you to follow Islaam Asims qurat and not read the balance six. In which Aayat or Hadith says that there=s makki or madani qirat which you should not read but read only Imaam Asim=s qiraat your whole life? And also where do you find that order that says you should follow and read that Qur=aan which has reached you without any doubt via the people of koofah who relates from Nabi (Sallallahu alayhi wasallam) there is not problem in this but what=s strange is that why is there a difference in the Salaah people leave the Koofi Salaah but read the Koofi Qur=aan therefore one should either accept both or leave both The Ahle Sunnah Wal Jamaat has one common belief that at the time of difference of opinion regarding the qiraat of the Qur=aan, one should read that which is common in that place.

The same refers to the difference of opinion regarding the Ahaadith and Fiqh, that here the common practice is that of Imaam Abu Hanifa (Radiahallahu Amhu) as long as the people follow the main Usool ( ) of Deen following this the Muslims will remain united and steadfast on the Sunnah and Fiqr the same way like that of the Qur=aan. As long as the

Muslim rule a country Islaamically this unity will be safeguarded but when the cursed English put their foot in our country (India), our religion wends downhill and with it the unity of the Muslims.

Moulana Muhammed Hussain Saheb confirms this, he writes that the wind of freedom of religion and following oneself has come from Europe and has spread to every town and city of India, and this has made most Hindus= and Muslims non-belilevers of their own religions. Forget about the difference of opinion between the Hanafi=s and Shaafi=s the effect of these people caused new sects of religion in small towns, some named themselves Ahle Qur=aan and some used Eid, Qur=aan and Sunnah, etc.,and caused problems and fighting between the Ummah and Muslims .

**X**

When two Muslims meet then naturally thought love and happiness, they greet each other and shake hands. The Muslims normally greet with two hands and before the advent of the English in India the shaking of two hands was not found in any Kitaab as bidat or against the Sunnah. In this time we find strangely that Muslims were greeting one another with two hands and during the English reign they used to greet with one hand. This custom was common amongst the French and soon started on the Universities. This soon became common amongst the Ahle Hadith following the French lifestyle. The problem arose when these people accepted and preached one hand greeting as the Sunnah of Nabi (Sallallahu alayhi wasallam) and the two hands greeting as bidat. The person
Who revives this Sunnah in today=s time will surely be rewarded with 100 Shaheeds.

Now the proper Muslims are known as those who destroy and are against the Sunnah of Nabi (Sallallahu alayhi wasallam) and the original destroyers are known as the revivers of the Sunnah. In the same way

greeting and meeting to this day was a means of love and forgiveness has now become a means of difference and fighting.

# X

The Ahle Sunnah and Jamaat has asked these people for proof regarding their claim that to greet with one hand Sunnah and the other hand is bidat, we would like you to know such or Hadith whereby Nabi (Sallallahu alayhi wasallam) has said that you should greet with only your right hand only like other Hadiths where Nabi (Sallallahu alayhi wasallam) has said that you should eat with your right hand or use your left hand in the toilet for washing, etc., and also where Nabi (Sallallahu alayhi wasallam) has prohibited the left hand from greeting? If you don=t find anything in Bukhari or Muslim then find something from the Sunnah Arbah if not then any other Kitaab, and if not in turn then only Sahih, Hasn or even a Daeef Hadith as proof. We find that the Ahle Hadith has never proven themselves to this day and They=ll never prove themselves in the future.

The Ahle Sunnah Jamaah was disappointed upon hearing the proof given by the Ahle Hadith because many places= singular words are used for parts of the body containing more than one, e.g. where someone says *AI will not put my foot in our house.@* This does not mean this person only has one foot, he speaks of one but refers to both feet.

Allaah says (And do not tie your hand to your neck) the word hand is singular but it does not means it refers to people with only one hand.

Nabi (Sallallahu alayhi wasallam) used to make duaa That Allaah *Agrant me noor in my eye and my ear.@* Nabi (Sallallahu alayhi wasallam) here used the words one eye and one ear but does not refer to only one of

each or only the right one but refers to both eyes and ears.

In both Hadiths Nabi (Sallallahu alayhi wasallam) used singular words for hands but refers to both and no only one. Looking at the Hadith of Salaam and take for granted that the singular word of hand refers to one hand and not two then in Arabic the word A @ Refers to the hand from the fingers to the shoulders, so if two people touches or rubs their shoulders it should be regarded as Salaam, and practice on the Hadith,because the right hand is a hand and not a foot.

If we accept for a moment that the Hadith refers to one hand and not two, then too the shaking with two hands cannot be called bidat or Lets take an example that Nabi (Sallallahu alayhi wasallam) has read Salaah without piece of cloth (We know this from ) but still we find that the common practice from the time of Nabi (Sallallahu alayhi wasallam) till today is to read Salaah with three pieces of material and the one piece Hadith is also practised in this three pieces Hadith. Till today, nobody has rejected this three pieces Hadith. Soon the same way shaking or greeting with two hands is such that the one hand shaking is also included into this Hadith, and this removes the doubt that the Ahle Sunnah Wal Jamaah are practising against the Sunnah.

Another example is the Hadith wherein the washing of the parts of the body once is found and also twice and also thrice,so by practising and making Wudhu washing each part thrice one is merely practising on all three Hadiths, and if one washes the parts once he is definitely not practising on the Hadith of washing twice, and one cannot claim him as a bidati for not washing each part three times.

Since the greeting with one hand is not found in any Hadith qualy, not fily, nor nor nor We have to turn to (Dictionary). The Dictionary meaning is to rub two palms together, and even here hand is referred to (Both hands). If two people greet each other with their left hand then according to the dictionary they have greeted properly, but

no one practice on this. Sadly one Hadith and even no dictionary has offered any assistance to you to prove your point.
E
We the Ahle Sunnah Wal Jamaah aks them to prove a Hadith that Nabi (Sallallahu alayhi wasallam) greeting with his right hand and never used his left hand. Prove this with a Hadith, if not, a hasn and if not then at least a Weak Hadith but unfortunately you are unable to and will never be able to. Therefore we asked you for a (Oral) Hadith where the Sahaabah (Radiahallahu Amhum) only greeted with their right hand and Nabi (Sallallahu alayhi wasallam) seen this and kept quiet as a means of acceptance. Here as well you are unable to produce a sahih, hasn or even a dakef Hadith as proof and you will never be able to prove this. Now you are unable to prove a Hadith Nabi (Sallallahu alayhi wasallam) only greeted with one hand, how can you call this a Sunnah because at times one thing is proven by the Hadith but yet it is not practised as a Sunnah like that of Nabi (Sallallahu alayhi wasallam) performing Salaah with a single cloth, to perform Salaah with shoes, performing Salaah while carrying a child. All these are found in (Bukhari and Muslim Shareef=s) but not regarded as Sunnah,because for the acceptance of a Sunnah the condition of Is necessary and in these examples this is not found. You have no Hadith, where in the world are you going to find Therefore your claim of Sunnah is false and a lie.

Lastly our concern was as to why: An inherited practice has be disregarded as a Sunnah and the acts of the west has become the Sunnah of Nabi (Sallallahu alayhi wasallam), so the cat appeared from the bag and started saying that some Ahadith in Islaam has the words And (Held with one hand) from this we learn that one hand is known as (Imitating the kuffaar), which is forbidden in Islaam, this you have found We now prove our claim and inherited practice of the Muslims that Nabi (Sallallahu alayhi wasallam) greeted and shook with two hands and not one.

Imam Bukhari writes in his book on page In Bubul Musaafaahah that Hadhrat Abdullah (Radiahallahu Amhu) reports That Nabi

(Sallallahu alayhi wasallam) taught me tashahhud in such a manner and condition that my hand was between the two hands of Nabi (Sallallahu alayhi wasallam) thereafter Imaam Bukhari writes in Babul Agz bil Yadian (    ) that Hadhrat Hamood bin Zaid (Radiahallahu Amhu) and Hadhrat Abdullah bin Murbarak (Radiahallahu Amhu) that they both used to greet with two hands.

Hadhrat Abdullah bin Masud (Radiahallahu Amhu) reports that my hand was between the two hands of Nabi (Sallallahu alayhi wasallam).

The people of knowledge know well that Imaam Bukhari=s intention here is clear cut that Nabi (Sallallahu alayhi wasallam) greeted with two hands.

Imaam        Writes of his time that my colleague=s Yahya, etc., reports from Ismail bin Ibrahim who said: I saw Hammaad bin Zaid when Ibn ul Mubarak came to him in Makkah and greeted him with both their hands.
We must not forget these two people were Imaams of muhaditheen of their times. Imaam Abdur Rahman bin Mahdi used to say that there are four imams of the muhaditheen (of his time) Malik, Sufayan Thoori, Hammaad bin Zaid and Ibn ul Mubarak.

The other muhaditheen also made mention of greeting with two hands.

Hadhrat Aysha (Radiahallahu Amha) reports that Nabi (Sallallahu alayhi wasallam) told one woman        (I have accepted your baiat), so Hadhrat Ayesha (Radiahallahu Amha) said        (Only verbally and not with the hands). Allamah    And    Allamah    writes in the Sharah of Bukhari that Hadhrat Ayesha (Radiahallahu Amha) meant that you did not baiat with the hands the same way you normally do the baiat to the menfolk with two hands.

It=s supported by the dream of Shah Wali ul Allaah that Nabi (Sallallahu alayhi wasallam) smiled and lengthened his two hands, I came closer, Nabi (Sallallahu alayhi wasallam) holding my hand between his two hands and made musafahah (    ).

Shah Sahib ul Quol al Jameel writes that my father was also greeted by Nabi (Sallallahu alayhi wasallam) with two hands in his dream.

Besides the muhaditheen even the faqaha regard two hand greeting as sunnahy and we have been ordered in the Qur=aan and Hadith to follow the fuqaha. It=s written in majaalisul Abraar *AThe Sunnah method of greeting is with two hands.@* Supported by . It=s reported in a Hadith that when a mush.... greets with his hands then the minor sins committed with the hands are forgiven ( ) and it=s apparent that a person commits sins with both hands and wishes that sins are removed from both the hands but it seems our friends have prepared one hand for Jahannam from now.

The author writes of one strange incident where he showed ghair muqallid the Hadith of Hadhrat Ibn Masud (Radiahallahu Amhu) (that his hand was between the hands of Nabi (Sallallahu alayhi wasallam) ) after a short while this person said although Nabi (Sallallahu alayhi wasallam) had two hands Hadhrat abdullah had only one therefore I am not a Nabi to greet with two hands so here instead of following Nabi (Sallallahu alayhi wasallam) I will follow Hadhrat abdullah (Radiahallahu Amhu) so I said the same way you are not a Nabi you definitely not in the category of Hadhrat Abdullah=s rands as a Sahaabi, so why greet with one hand also rather greet with your thumbs only so that there=s no doubt of your being a Nabi or a Sahaabi. We do not find anywhere that Hadhrat Abdullah=s other hand was not within the greeting and whose heart is satisfied that Nabi (Sallallahu alayhi wasallam) greeted with two hand and Ibn Masud (Radiahallahu Amhu) with one. Look, the purpose of this Hadith is explaining the loftiness of his one hand because it was between the two palms of Nabi (Sallallahu alayhi wasallam),it=s not to disregard the other in the greeting.

**Question:** Greeting and shaking of hands should be with one or two hands?

Ghair muqallideen uses one hand while greeting and we use this Hadith

as proof. One Sahabi (Radiahallahu Amhu) reports (My one hand was between the two hands of Nabi (Sallallahu alayhi wasallam) ). In this Hadith they say the Sahabi used one hand.

**Answer**: Greeting with two hands is Sunnat and the ghair muqullids Hadith proves openly that Nabi (Sallallahu alayhi wasallam) used two hands, then only would the Sahabis one hand be between the blessed hands of Nabi (Sallallahu alayhi wasallam). Whether the Sahabi used one or two hands it=s not clear because even when using two hands only one will be between the other person=s two hands and here the Sahabi wishes to express his gratitude because his hand was between the blessed hands of Nabi (Sallallahu alayhi wasallam), his point is not to explain his greeting with one or two hands. A sane person would not accept a situation where Nabi (Sallallahu alayhi wasallam) greeted with two hands humbly and a Sahabi would greet with one hand (this is a sign of disrespect). Our proof is similarly which Imaam Bukhari wrote in his book that of Hadhrat Abdullah bin Masud (Radiahallahu Amhu) with it the action and greeting of Hadhrat Hammaad to Ameerul mumineen Hadhrat Abdullah bin Mubarak (Radiahallahu Amhu) was with two hands. If one hand greeting was Sunnah most definitely, the muhaditheen would have made mention of it.

Imaam Bukhari writes in babul Musafahah:

Hadhrat Ibn Masud (Radiahallahu Amhu) says that Nabi (Sallallahu alayhi wasallam) taught me tashahhud in this condition that my hand was between the two hands of Nabi (Sallallahu alayhi wasallam). In another place he writes the same Hadith and also supports the greeting of Hadhrat hammaad to Hadhrat ibn ul Mabaruk (Radiahallahu Amhu) Imaam Bukhari (Radiahallahu Amhu) in this way has written open proofs for the greeting of two hands.

Shami has a Hadith the Sunnah method of Salaam is that of with two hands. In majaatisul Abraar it=s written The Sunnah method of Salaam is that with two hands
Abdul Hasanaat allamah Abdul hay Lakhawy (Rahmatullah Alayh) writes:

all the fuqaha regard greeting with two hands as the Sunnah method. Mujalisul Abraar has that Salaam with two hands is Sunnah. The same is found in Durre Makhtaar and Jamiul Rumooz. Hadhrat Abu Umamah (Radiahallahu Amhu) reports that Nabi (Sallallahu alayhi wasallam) said that when two Muslims greet each other then before their hands separate their sins are forgiven This Hadith shows that greeting should be done with two hands because the word in the Hadith is (their hands) which is a plural and if it referred to one hand then the word Would have been used. It=s proof is found in Bukhari under babul Agz bil yudain and Hammaad bin Zaid greeted ibn ul Mabarak with both hands. From this we can learn that even during the time of the Tabieen the same custom was common. Regarding the Hadith of Hadhrat ibn Masud in Bukhari Shareef does not refer to the masnoon method of greeting rather to that of taleen (learning) because when a (pious/big) person teaches a child something important then he holds one or both hands of that child when teaching him, and if it does refer to the greeting then the proof is that Nabi (Sallallahu alayhi wasallam) himself greeted with both hands and from Ibn Masud=s (Radiahallahu Amhu) point using one or two hands is not clear because even two hands is possible and (One hand) could be used as a jins (refer to both hands) and the same applies to the word Which means hand that in the Qur=aan and Hadith many places refer to both hands although being a singular word in the Arabic language. So in the Hadith Could refers to either (one or two hands) but if in another place it=s clear cut Hadith that a greeting should be practised on .

Relating to this Hadith Hadhrat Moulana Khaleel Ahmede Muhajir Madani writes an incident in his book ATazkiratul Khaleel@ that while travelling once to a place a few Ahle Hadith came to meet Hadhrat on the train, and they greeted with one hand. Hadhrat as normal greeted with two hands, smiled and said you should greet like this, so they read the Hadith ofIbn Masud My hand was between those of Nabi (Sallallahu alayhi wasallam) without hesitation Hadhrat replied so who=s the followers of the Sunnah we or you?